Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. —*The Voice of the Silence*

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THE LINES OF WORK

ORDER, balance, hope, and strength—these are among the factors which make for work thoroughly done, duties consistently performed, throughout changing conditions and in times of both the ebb and flow of apparent progress. No effort, it is said, is wasted. Causes set in motion bring their harvest of effects, and those who pursue cooperative work with nature enter the flow which has renewal from every energy consciously expended on the side of Life.

All the natural world instructs in this law of the fulfillment of Dharma. The intelligence in the kingdoms acts according to its nature. Never is there any cessation of the processes of unfolding life. No fatigue or impatience overtakes the creatures of the field; no deadening sense of futility weakens the repetition of natural cycles—of birth, growth, maturation and death; always new mixtures, precipitations, and separations, followed by fresh combinations, assure the continuity of the innumerable forms of being throughout the varying and distinct courses of their evolution in the natural world.

But all these creatures, we may say, are bound to constancy by the chains of instinct. They can do no other; yet Nature remains a vast analogue for the instruction of man. He differs from the creatures only in the capacity and obligation to know what he is about. The constraint of duty is not less, but he is called not only to acts: there are decisions to be made, choices to be recognized, and a destiny to be envisioned.

In ancient times, the affairs of men were ordered by clear patterns of example. The interdependencies of social relations were symbols of corresponding processes of the inner life and of the larger world without. Naught that man did but had hidden and multiple meanings. His history was also allegory; his rulers were teachers, while heroes were discoverers of timeless truth. The forms of things bore witness to inner realities and the plastic psychic principles gained order and docility from the example set by the most excellent of men.

Yet a time comes, in progressive evolution through states of consciousness, when the images of meaning reflected in external social forms no longer disclose the faithful imprint of timeless verity. As mind enters more and more into the processes of existence, the truth deepens in subtlety and acquires more vital presence in the stuff of mind and soul. The patterns of instruction migrate from without to the area of sensibility within. The world of causes gains metaphysical presence for common human comprehension. These far-reaching changes in the call of duty and obligation are said by teachers to mark the age of *transition* "from the animal possessed of the germ of real mind to the man of mind complete." The guides to which learners are referred are no longer in revered custom and time-honored practice, but in *concepts of meaning* now accessible to the more thoroughly incarnated mind-born soul. Not the imprint of wisdom, but wisdom itself, becomes the nourishment of growth.

Yet in this climactic alteration in the process of human development, there must be means of preserving continuity between past, present, and future. While outward patterns fade from prominence, modes of work may still have "metaphysical" shape. Teachers who have themselves been through every phase of the transition cycle are well acquainted with these stabilizing necessities. They know the dangers and opportunities, and that safeguards are needed during the successive awakenings which announce the new responsibilities of human evolution. These have been called, fittingly, we may think, the "lines of work." Not always are they marked in literal definition. Since the cycle involves a passage in awareness from objective to subjective realities, so does the instruction move from example to statement of principle, from application to philosophic rule, leaving some steps of self-discovery to be taken by those who are disciples in the transition age. Yet the clarity belonging to that cycle, and which must be born of that cycle—since

this is indeed the "help of Companions"—can be made as luminous in promise as the first bright rays of dawn. And never is the world of men left without sufficient example of what is needed and should be done. The truth, in an age of manasic awakening, is spoken to the growing tip of mind. It deals not with achieved finalities, the forms of a wonderful past, but with the substances of present becoming. It is found out by the light of daring growing in the heart. The teaching is always the same, yet has each time the tempo of its age, the movement of the tide of awakening that belongs to that cycle. The key to its cipher lies truly in the lines of work. For one who looks, who seeks for appropriate fulfillment of that high-hearted resolve which the Teacher gave new presence on earth, those lines of work are not hidden or obscure. They have not been left without description, nor without application, in the lives of men.

"THE PATH"

The modern student demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect; the travesties of truth during long ages block the way; and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions.

—H. P. BLAVATSKY

CONVERSATIONS ON OCCULTISM

VI

STUDENT.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigations has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants,* forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like

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NOTE.—This article by Wm. Q. Judge first appeared in the *Path,* September, 1888.

that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the "revealed word of God" has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life, but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things

are true," while you comprehended nothing and were not progressing you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop

the thing, so that, although it is near at hand, it cannot be seen by the eye. But after a while the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it was on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the

earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them

for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa?*

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdom of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold

and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish the result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

EXTENSIONS OF MEANING

Is the exploration of the natural world just a pleasant way to pass the golden hours of childhood or is there something deeper?

I am sure there is something much deeper, something lasting and significant. Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexations or concerns of their personal lives, their thoughts can find paths that lead to inner contentment and to renewed excitement in living. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for spring. There is something infinitely healing in the repeated refrains of nature—the assurance that dawn comes after night, and spring after the winter.

—RACHEL CARSON

letters • questions • comment

Can one discern what is real by defining what is unreal, in much the same way that an artist can draw an object, such as a chair, by drawing the negative spaces around it, rather than the object itself?

There are various possibilities implied by this question, some more easily traced out than others. For instance, the word "reality" has both a relative and an absolute meaning. But little can be said of absolute reality without reducing it to the dimensions of relativities. We can only recognize its measureless presence behind all existence, as the origin of all relative realities. As is sometimes said, Reality cannot be known; yet, since we are ourselves That, it can be "realized."

However, since this reality is not "off there" somewhere, but everywhere, it seems that the meaning of life must be found by reaching it through the relative realities embodied in experience.

We are free, however, to speak of grades of relative reality. The example in the question calls attention to the inseparable relationship between the pairs of opposites in the phenomenal universe: positive or occupied space, revealing finite form, and negative or unoccupied space, on which discernible objects depend for their existence in a coordinate system or field. There are a great many things which derive their value from the way in which they define space. Similarly, it might be said that judicious silences are fully as important as what is said, in conveying the meanings behind speech. The play of meaning in the field between opposites permits intelligence to find expression in a multitude of forms. These forms are not "reality," they cannot contain it; yet they arise from it, and by achieving certain symmetries may be said to "represent" it. Perhaps this is why ancient scriptures spoke of the emanation of seven pairs of opposites, the first being the origin of all the others. In *The Secret Doctrine* (II, 567) H. P. Blavatsky quotes from the *Anugita* a conversation between Narada and Davamata on the relation between the pairs of opposites, and that which transcends them both:

> Narada makes it plain and is made to say: "The *smoke* of that

> fire, which is of excellent glory, appears in the shape of darkness" (verily so!); "its ashes (are) passion; and goodness is that in connection with it in which the offering is thrown": *i.e.*, that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and *evidence of piety* only to the profane. For what can Narada mean in teaching that "those who understand the sacrifice understand the Samâna and the Vyâna as the *principal* (offering)"; and "the Prâna and Apâna, but portions of the offering . . . and between them *is the fire*. . . . that is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire . . . That *which exists and that which does not exist* are a pair, between them is the fire, etc.," and after every such contrast Narada adds "That is the excellent seat of the Udâna as understood by Brâhmanas."

From this one might conclude that even evil circumstances can be turned into means of learning, if there is any sense in which they define and fulfill the needs of the soul. In fact, the whole course of evolution might be thought of as privations brought about by the soul's basic need to learn, in a seemingly endless variety of ways, that between the pairs of opposites is somehow "the fire," or the fusing reality of the One Self, which is neither of the poles of existence, nor any finite point between.

A practical illustration of this develops from consideration of study and application. These two must be truly inseparable in the sense that one seems to grow out of the other, yet knowledge is neither, but a realization that "springs up spontaneously from within" from the matrix generated by these two in interrelation, in the course of time. Perhaps this is why most of the chapters of *The Bhagavad-Gita* are titled as various means of devotion. Understanding does not arise from discussion or critical examination of the text, but from a kind of "brooding," with an attitude of "attentive expectancy," over a long period of time. One might say that understanding does not come with study exactly, but not without it, either.

The "reflection" of reality in terms of pairs of opposites makes plain something which can be quite disconcerting. That is, the more complete or "objective" a form becomes, the more apparent may be its limitation and imperfections. Possibly, this results from the process of development taking place at the same time, so that when the form is completed, it is also outgrown. Or, if the form

is not flexible enough in its original conception, it may prove unable to contain the full embodiment of what it was meant to express. Our mental and emotional patterns, the heritage of past relations to family and nation, might be regarded as a confining shell from which we must periodically extricate ourselves, usually at some cost. We might even suspect that some attitudes which we find comfortable because of their seeming flexibility give only the illusion of freedom of thought and action. The discovery of this leads, through struggle, to a position beyond the reach of the contrasts of life and also to an understanding of them. H.P.B.'s article "Spiritual Progress" describes this process very clearly:

> The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.
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> Again, the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.
>
> And this is how it is, in the course of our lives. The trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point. . . .

In terms of the human principles, it seems reasonable to think that the pairs of opposites pertain to the faculties of lower manas—to its manifold abilities to reason, to make distinctions, to remember, to synthesize; while higher manas is the assimilation, not of the knowledge thus gained, in the sense of information acquired, but of its meaning—something not resulting directly from it, yet not possible without it. In other words, the whole *is* greater than the sum of its parts.

THE LAST STRONGHOLD

Give up thy life, if thou would'st live.

—*The Voice of the Silence*

PRIDE, according to *The Secret Doctrine,* was the chief characteristic of the first truly physical man. And pride, it has been said, is the last citadel in the holy war between the lower and the Higher Self, the ultimate stronghold where the personality makes its final stand.

But pride is also the basic characteristic of the lower man *at every stage* of his long journey through the mayavic regions of conditioned existence. For it is of the very essence of the man himself still under the spell of sensuous, separate life—the great heresy of separateness. It is but another name for self-identifying attachment to partial manifestations of the One Life—things, beings, achievements, failures, virtues, and vices—all that makes each man seem different from other men.

Personality is the sum of all partial viewpoints accumulated by the lower man on his long journey through earth life, all the things dear to him because they are *his.* For pride is never of things we possess *in common* with others. We are not proud of sunshine and sky, of sea or mountains, of earth, water, fire, or air, of birth and death, of time and space, for these are shared by all men equally. They are the common property of all, making us all "sons of one sweet mother."

The holy war begins with the Soul's first glimpse, however fleeting, of its own true nature; when the man senses, however vaguely, his divine destiny. And just as the essence of the personality is pride, so the essence of the Individuality is freedom—a freedom ages ago consciously and voluntarily sacrificed by the Soul for the redemption of all creatures still fast bound by the thousand cords of desire, the heresy of separateness, and a freedom which, sooner or later, every Soul must regain.

When the search for the lost freedom becomes a conscious commitment, the holy war is on and will last until one by one the fetters of the personality have been cast off, the husks of self dropped one at a time along the way. The personal self must give up every pos-

session, every self-identifying attachment, every sense of pride. These are the strongholds in which the personality takes refuge, fighting to retain whatever seems to it most dear—wealth, fame, power, social position, learning, beauty, pleasure, love. One by one, as the light of the true Self burns brighter, these citadels must be stormed, the personality driven out. Yet, these are all but preliminary battles, and victory comparatively easy. Over and over again the battle must be fought and won. Each time, quickly or after stubborn resistance, the lower self surrenders until, stripped of every earthly possession, freed from all selfish attachments, there is nothing more to give up, *except one thing*. Now, at last, the final battle must be fought, the last stronghold be stormed. *This,* the personality is determined to defend at every cost, even life itself. For this is its most treasured possession—*the image the man has made of himself,* that image which he has come to regard *as himself* as a separate unit, different from the rest. Now it is no longer pride of possessions he has to surrender, but *pride of self;* and this, to the lower man, is the giving up of life itself.

When at last he emerges victorious from this final battle, when to the Permanent is sacrificed the Mutable, the great prize is his. Now, pride is no longer possible—it has become Compassion that seeks nothing for self. The longing, deluded, proud image of a separate self has ceased to be. "Behold the very battlefield is now engulfed in the great war, and is no more."

At last the Soul is *free*—free from self-identifying attachments, free to work for Humanity, untrammeled by the demands of self; free to do his whole duty on his journey back to the Sacred Seat.

> Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved. A sense of pride would mar the work.
>
> —*The Voice of the Silence*

True virtue has an inner source. But mostly our virtuous acts spring from personal vanity. It is similar with our morality—a sort of sueing for peace between our desires and the higher Law of Being.

—GOETHE

THE CHRISTIAN SCHEME

JESUITRY AND MASONRY: II

THE Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the Society follows, *first by his example,* and afterwards by his words."

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomæ Aquinatis Summæ Theologiæ Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*)*;* because he is the Lord of life and death, and all things, *and it is due to him thus to fulfil his command.*" (Ex primâ secundæ, Quæst., 94.)

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose,* is free from heinous sin, and does not incur the penalty of excommunication."

John Baptist Taberna (*Synopsis Theologiæ Practicæ*), propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer*: *"If he has received the bribe for passing an unjust sentence, it is probable that he may keep it. . . . This opinion is maintained and defended by fifty-eight doctors."*

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language. We will return to some of the more decent as we proceed, for the sake of comparison. . . . We leave inferences for the present, and proceed to compare some of the practices and precepts of the Jesuits, with those of individual mystics and organized castes and societies of the ancient time. Thus the fair-minded reader may be placed in a position to judge between them as to the tendency of their doctrines to benefit or degrade hu-

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

manity.

Rabbi Jehoshua Ben Chananea, who died about A.D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezireh,* and challenged every skeptic. Franck, quoting from the Babylonian *Talmud,* names two other thaumaturgists, Rabbis Chanina and Oshoi.

Simon Magus was doubtless a pupil of the Tanaïm of Samaria, the reputation which he left behind, together with the title given to him of "the Great Power of God," testifies strongly in favor of the ability of his teachers. The calumnies so zealously disseminated against him by the unknown authors and compilers of the *Acts* and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aërial flight, breaking both his legs, and then committing suicide, is ridiculous. Instead of praying mentally that it should so happen, why did not the apostles pray rather that they should be allowed to outdo Simon in wonders and miracles, for then they might have proved their case far more easily than they did, and so converted thousands to Christianity. Posterity has heard but one side of the story.

Simon was accused of blasphemy against the Holy Ghost, because he introduced it as the "Holy Spiritus, the *Mens* (Intelligence), or the mother of all." But we find the same expression used in the *Book of Enoch,* in which, in contradistinction to the "Son of Man," he says "Son of the Woman." In the *Codex* of the Nazarenes, and in the *Sohar,* as well in the *Books of Hermes,* the expression is usual; and even in the apocryphal *Evangelium* of the Hebrews we read that Jesus himself admitted the sex of the Holy Ghost by using the expression, *"My mother, the Holy Pneuma."*

But what is the heresy of Simon, or what the blasphemies of all the heretics, in comparison with that of the same Jesuits who have now so completely mastered the Pope, ecclesiastical Rome, and the entire Catholic world? Listen again to their profession of faith.

"Do what your conscience tells you to be good and commanded: if, through invincible error, you believe lying or blasphemy to be commanded by God, *blaspheme.*"

"Omit to do what your conscience tells you is forbidden: omit the worship of God, if you invincibly believe it to be prohibited by God."

"There is an implied law . . . obey an invincibly erroneous dictate of conscience. As often as you believe invincibly that a lie is commanded—*lie.*"

"Let us suppose a Catholic to believe invincibly that the worship of images is forbidden: in such a case our Lord Jesus Christ will be obliged to say to him, *"Depart from me thou cursed . . . because thou hast worshipped mine image."* So, neither, is there any absurdity in supposing that Christ may say, *"Come thou blessed . . . because thou hast lied, believing invincibly, that in such a case I commanded the lie."*

Does not this—but no ! words fail to do justice to the emotions that these astonishing precepts must awaken in the breast of every honest person. Let silence, resulting from *invincible* disgust, be our only adequate tribute to such unparalleled moral obliquity.

In what particular was then Simon Magus a blasphemer, if he only did that which his conscience invincibly told him was true? And in what particular were ever the "Heretics," or even *infidels* of the worst kind more reprehensible than the Jesuits—those of Caen, for instance—who say the following:

"The Christian religion is . . . *evidently* credible, but not *evidently true.* It is evidently credible; for it is evident that whoever embraces it is prudent. *It is not evidently true;* for it either teaches obscurely, or the things which it teaches are obscure. And they who affirm that the Christian religion is evidently true, are obliged to confess that it is evidently false."

"Infer from hence—

"1. That it is *not* evident that there is now any true religion in the world.

"2. That it is *not* evident that of all religions existing upon the earth, the Christian religion is the most true; for have you travelled over all countries of the world, or do you know that others have? . . .

. . . . . .

"4. That it is *not* evident that the predictions of the prophets were given by inspiration of God; for what refutation will you bring against me, if I deny that they were true prophecies, or assert that they were only conjectures?

"5. That it is *not* evident that the miracles were real, which are recorded to have been wrought by Christ; although no one can prudently deny them (Position 6).

"Neither is an avowed belief in Jesus Christ, in the Trinity, in all the articles of Faith, and in the Decalogue, necessary to Christians. The only explicit belief which was necessary to the former (Jews) and is necessary to the latter (Christians) is 1, of God; 2, of a rewarding God" (Position 8).

Hence, it is also more than "evident" that there are moments in the life of the greatest liar when he may utter some truths. It is in this case so perfectly exemplified by the "good Fathers," that we can see more clearly than ever whence proceeded the solemn condemnations at the Œcumenical Council of 1870, of certain "heresies," and the enforcement of other articles of faith in which none believed less than those who inspired the Pope to issue them. . . .

None of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies: the spirit alone is immortal—the soul, *per se,* is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind. . . .

The doctrine of man's *triune* nature is as clearly defined in the Hermetic books as it is in Plato's system, or again in that of the Buddhist and Brahmanical philosophies. And this is one of the most important as well as least understood of the doctrines of Hermetic science. The Egyptian Mysteries, so imperfectly known by the world, and only through the few brief allusions to them in the *Metamorphosis of Apuleius,* taught the greatest virtues. They unveiled to the aspirant in the "higher" mysteries of initiation that which many of our modern Hermetic students vainly search for in the kabalistic books, and which no obscure teachings of the Church, under the guidance of the Order of Jesuits, will ever be able to unveil. To compare, then, the ancient secret societies of the hierophants with the artificially-produced hallucinations of those few followers of Loyola, who were, perchance, sincere at the beginning of their career, is to insult the former. And yet, in justice to them, we are compelled to do so.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder. One of the greatest titles to admission in the Order of Jesuits is a *murder* in defence of Jesuitism. *"Children may kill their parents if they compel them to abandon the Catholic faith."*

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . And not only may they refuse them food . . . *but they may also justly kill them.*"

It is well known that Nero, the Emperor, *had never dared* seek initiation into the Mysteries on account of the murder of Agrippina!

Under Section XIV, of the *Principles of the Jesuits,* we find on *Homicide* the following Christian principles inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis.* Tomus 1, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular*: *non ridetur irregularis.*

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV, *on Parricide and Homicide.*

"It will be lawful for an ecclesiastic, or one of the religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion," is the rule set forth by the Jesuit Francis Amicus.

So far, good. We are informed by the highest authorities what a man in the Catholic communion may do that the common law and public morality stamp as criminal, and still continue in the odor of Jesuitical sanctity. Now suppose we again turn the medal and see what principles were inculcated by Pagan Egyptian moralists before the world was blessed with these modern improvements in ethics.

In Egypt every city of importance was separated from its burial place by a sacred lake. The same ceremony of judgment which the *Book of the Dead* describes as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty-two judges or assessors assembled on the shore and judged the departed "soul" according to its actions when in the body, and it was only upon a unanimous approval of this *post-mortem* jury that the boatman, who represented the Spirit of Death, could convey the justified defunct's body to its last resting-place. After that the priests returned within the sacred precincts and instructed the neophytes upon the probable solemn drama which was then taking place in the invisible realm whither the soul had fled. The immortality of the

spirit was strongly inculcated by the Al-om-jah (name of the highest Egyptian hierophants). In the *Crata Nepoa,* or the Mysteries of the Ancient Egyptian Priests, the following is described as the *seven* degrees of the initiation.

After a preliminary trial of Thebes, where the neophyte had to pass through many trials, called the "Twelve Tortures," he was commanded to govern his passions and never lose for a moment the idea of his God. Then as a symbol of the wanderings of the unpurified soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. When he had overcome the dreadful trials, he received the degree of *Pastophoris,* the second and third degrees being called the *Neocoris,* and the *Melanephoris.* Brought into a vast subterranean chamber thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris covered with blood. This was the hall called "Gates of Death," and it is most certainly to this mystery that the passages in the Book of Job (38:17) and other portions of the Bible allude when these gates are spoken of. In chapter 10, we give the esoteric interpretation of the "Book of Job," which is the poem of initiation *par excellence,*

> Have the gates of death been opened to thee?
> Hast thou seen the doors of the shadow of death?

asks the "Lord"—*i.e.,* the Al-om-jah, the Initiator—of Job, alluding to this third degree of initiation.

When the neophyte had conquered the terrors of this trial, he was conducted to the "Hall of Spirits," to be judged by them. Among the rules in which he was instructed, he was commanded *"never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body; to honor his parents above all;* respect old age and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection, in a new and imperishable body." Purity and chastity were highly recommended, and *adultery threatened with death.*

Then the Egyptian neophyte was made a *Kristophores.* In this degree the mystery-name of IAO was communicated to him. The fifth degree was that of *Balahala,* and he was instructed by Horus, in alchemy, the "word" being *chemia.* In the sixth, the priestly dance in the circle was taught him, in which he was instructed in astronomy, for it represented the course of the planets. In the

seventh degree, he was initiated into the final Mysteries. After a final probation in a building set apart for it, the *Astronomus,* as he was now called, emerged from these sacred apartments called *Manneras,* and received a cross—the *Tau,* which, at death, had to be laid upon his breast. He was a hierophant.

We have read above the rules of these holy initiates of the *Christian* Society of Jesus. Compare them with those enforced upon the Pagan postulant, and Christian (!) morality with that inculcated in those mysteries of the Pagans upon which all the thunders of an avenging Deity are invoked by the Church. Had the latter no mysteries of its own? Or were they in any wise purer, nobler, or more inciting to a holy, virtuous life? Let us hear what Niccolini has to say, in his able *History of the Jesuits,* of the *modern* mysteries of the Christian cloister.

"In most monasteries, and more particularly in those of the Capuchins and reformed (reformati), there begins at Christmas a series of feasts, which continues till Lent. All sorts of games are played, the most splendid banquets are given, and in the small towns, above all, the refectory of the convent is the best place of amusement for the greater number of the inhabitants. At carnivals, two or three very magnificent entertainments take place; the board so profusely spread that one might imagine that Copia had here poured forth the whole contents of her horn. It must be remembered that these two orders live by alms. [And begged in the name of Him who had nowhere to lay his head! H.P.B.] The sombre silence of the cloister is replaced by a confused sound of merry-making, and its gloomy vaults now echo with other songs than those of the psalmist. A ball enlivens and terminates the feast; and, to render it still more animated, and perhaps to show *how completely their vow of chastity has eradicated all their carnal appetite,* some of the young monks appear coquettishly dressed in the garb of the fair sex, and begin the dance, along with others, transformed into gay cavaliers. *To describe the scandalous scene which ensues would be but to disgust my readers.* I will only say that I have myself often been a spectator at such saturnalia."

The cycle is moving down, and, as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self. (See *Isis* II, 366 fn.) With what disgust may we not turn from this religious farce called modern Christianity, to the noble faiths of old!

on the lookout

"Most Maligned Animal"

The *National Geographic* for last January features an article by a woman who lived with and studied gorillas for three years in the mountain highlands of Africa. Particularly notable is a comment which conveys an impression of these creatures very different from the familiar image of the gorilla as a ferocious beast. She says:

> My study of the wild gorilla is not yet finished, and even when it is complete, it will contribute only a small part toward man's understanding of his closest animal relatives, the great apes. But one conclusion is already clear: The gorilla is one of the most maligned animals in the world.
>
> After more than 2,000 hours of direct observation, I can account for less than five minutes of what might be called "aggressive" behavior. And even this really amounted to protective action or bluff. That was the nature, I am sure, of my most dramatic encounter, in which five large males charged at me, roaring explosively. They stopped—the leader was only three feet away—when I simply spread my arms wide and shouted "Whoa!"
>
> Naturally an animal is going to try to protect itself, and there are a number of recorded instances of gorillas attacking humans when the latter hunted them. And there are the tales of the "intrepid white hunters" who have "courageously" faced the screaming charges of the white-fanged hairy ape-man. The result is the common, and quite false, picture of the introverted, peaceful vegetarian that I have come to know.

Curious Legend

In his book, *Animal Treasure,* the zoologist Ivan T. Sanderson remarks that the people of Assumbo in Eastern Nigeria believe the gorillas to be human and not animal at all. He says:

> We spent much time later trying to photograph the gorillas. Seeing these creatures in life, listening to their calls and talk, and examining them both alive and dead alongside chimpanzees and men, I can only regard them as a retrograde form of human, or at least, subhuman life. They not only have hands, faces, and to a certain extent, feet like our own, but they use them

exactly as we do. They have constructive ability, shown in building sleeping platforms, using sticks, and sorting out objects, that is on a par with that of some adult humans. They tie knots in creepers to hold down saplings in their construction. Their speech contains as many different sounds and types of sounds as any human language. Furthermore, they bear strong family likenesses and equally well-marked interfamily differences. The natives of these mountains know all the families by sight. (THEOSOPHY 26:325-26).

Misleading "Intellectual Appeal"

An interesting review of how scientific assumptions are solidified into accepted dogma is given in *Science* (Feb. 27). In "The Case for a Hierarchical Cosmology," G. de Vaucouleurs complains that scientists do not consistently adhere to the results of observation of empirical data, but often allow themselves to settle for plausible oversimplifications. He says:

> Above all I am concerned by an apparent loss of contact with empirical evidence and observational facts, and, worse, by a deliberate refusal on the part of some theorists to accept such results when they appear to be in conflict with some of the present oversimplified and therefore intellectually appealing theories of the universe. It is not merely that, as Otto Struve once remarked, "In a sense the observer knows too many facts to be satisfied with any theory"; it is due to a more basic distrust of doctrines that frequently seem to be more concerned with the fictitious properties of ideal (and therefore nonexistent) universes than with the actual world revealed by observations.

Evidence Resisted

The author shows how questions are frequently raised and then answered among astronomers by reference to simple, "obvious" examples which on impartial examination may be seen to be neither simple nor obvious, but only taken for granted. He goes on:

> Clearly, simplifying assumptions and first-order (or even zero-order) approximations are legitimate tools of the theoretical trade; their value is not in question here, and occasionally nature will cooperate. Not infrequently, the simplest assumptions will give a fair—even a good—approximation of observations. Newton's law is a shining example.
>
> But if nature refuses to cooperate, or for a time remains silent, there is a serious danger that the constant repetition of what is in truth merely a set of *a priori* assumptions (however rational, plausible, or otherwise commendable) will in time become accepted dogma that the unwary may uncritically accept as estab-

lished fact or as an unescapable logical requirement. There is also the danger inherent in all established dogmas that the surfacing of contrary opinion and evidence will be resisted in every way.

"Smoothing" Theories

Unfortunately, by reason of the highly technical matter which follows, we are unable to comment on the general contentions of this paper, except for pointing out the philosophical implications of the title in relation to the structure of the universe. Mr. de Vaucouleurs is mainly concerned with the possibility that if certain familiar assumptions, apparently adopted for theoretical convenience, are disregarded—such as the even and homogeneous distribution of matter throughout intergalactic space—definite orders of the concentration of matter in space can be discerned, pointing to large-scale hierarchical organization. However, the first paragraphs of a paper by Albert G. Wilson in a recent book, *Hierarchical Structures* (L.L. White, A. G. and Donna Wilson, editors, Elsevier, 1969), put the gist of the problem in ordinary language:

> The primary focus of cosmological thought in the present century has been on interpreting the observations of the sample of the universe available to our telescopes in terms of a set of models based on various theories of gravitation, especially the General Theory of Relativity. The problem of the structure *of* the universe is customarily divorced from the problem of the structure *in* the universe. Theoretical cosmologists usually choose to explain the structure and behavior—past and future—of the universe with models that smooth out the distribution of matter in the universe, replacing the observed structured distribution of matter with a uniform homogeneous perfect fluid whose density varies in time, but not in space. However, the structure contained *in* the universe becomes difficult to relate to models constructed around smoothing postulates. . . .

Hierarchical "Regularities"

> So long as the cosmological problem has been approached through smoothing out the sub-structures, it is not surprising that little attention has been paid to the regularities that exist among the sub-structures. There are many features of the visible sample of the universe that suggest that the regularities in sub-structures which range over forty orders of magnitude in size and eighty orders of magnitude in mass, are of central significance to the order and operation of the universe. The fact that these regularities may not be readily explainable in terms of existing physical theories, should not deter their examination.

Respect for Facts

Hierarchy in this context has the meaning of ordered spatial distribution of matter, in a "*set of related levels* where the levels may be distinguished by a size or mass parameter." Scientific cosmology is as yet far from identifying the patterns of cosmic order as possibly related to hierarchies of intelligent life, and only a philosophical ontology would make such speculations possible. Yet recognition of hierarchical organization of matter throughout the universe may be a prerequisite in science for such speculations, and the insistence of present-day astronomers on admission of observed facts, regardless of the consequences to accepted theory, is surely essential to the empirical foundation of any future philosophical cosmology. It was just this fidelity to observation that H. P. Blavatsky sometimes spoke of (see *S.D.* I, 477) as the necessity of all true science, one of the results of such conscientious empiricism being a continuing open-mindedness.

Costs of Progress

There is in this contention for hierarchical structure in the universe an apt illustration of the intellectual processes described by Thomas S. Kuhn, in his increasingly influential book *The Structure of Scientific Revolutions* (University of Chicago Press paperback, 1962), which shows that all advances in scientific discovery involve the loss of superficial certainties and the critical re-examination of questions and problems once thought to be "settled." Actually, all such struggles of fresh insights to make their way against the prejudice of established ideas are examples of the inevitable process of intellectual evolution described by H. T. Buckle (quoted *S.D.* I, 298) and later (I, 326-27) discussed by H.P.B.

Concerning "Simplicity"

Reflection on parallels between the development of individuals and that of social groups soon leads to the chastening conclusion that it may be extremely difficult, if not impossible, to tell by objective examination of a people's language whether an apparent simplicity of expression is due to a universalizing maturity in the underlying structure of communication, reducing overt expression to a minimum, or to poverty of thought. Sometimes individuals are so close in mutual understanding that very little verbal expression is needed to communicate ideas of rich implication. Yet to

an observer their conversation might appear fragmentary or even simple-minded.

A More "Natural" Science?

That this is an occupational hazard among those who study bygone cultures is a finding of Claude Lévi-Strauss in *The Savage Mind.* "Every civilization," he says, "tends to overestimate the objective orientation of its thought and this tendency is never absent." He says further: "When we make the mistake of thinking that the Savage is governed solely by organic or economic needs, we forget that he levels the same reproach at us, and that to him his own desire for knowledge seems more balanced than ours." Quoting from Handy and Pukui, he continues:

> These native Hawaiians' utilization of their available natural assets was well-nigh complete—infinitely more so than that of the present commercial era which ruthlessly exploits the few things that are financially profitable for the time being, neglecting and often obliterating the rest.

More from Less

Prof. Lévi-Strauss describes at length so-called primitive societies whose members have an incredibly complete knowledge of the flora of their habitat, not accumulated out of curiosity, but in comprehension of their total environment. This kind of organic knowledge, likely to appear unimpressive to people unable to use it, may have very practical applications. There is for example the case of a California desert tribe of Indians:

> Several thousand Coahuila Indians never exhausted the natural resources of a desert region in Southern California, in which today only a handful of white families manage to subsist. They lived in a land of plenty, for in this apparently completely barren territory, they were familiar with no less than sixty kinds of edible plants and twenty-eight others of narcotic, stimulant or medicinal properties (Barrows). A single Seminole informant could identify two hundred and fifty species and varieties of plants (Sturtevant). Three hundred and fifty plants known to the Hopi Indians and more than five hundred to the Navaho have been recorded. The botanical vocabulary of the Subanun of the Southern Philippines greatly exceeds a hundred terms (Frake) and that of the Hanunóo approaches two thousand. Thus it may be that by regarding the so-called primitive mind in the light of our own biases, we are able to see both the concreteness and the abstractness of primitive languages only as evidence of their intellectual poverty.

"Indian Wisdom"

One sees here what prompted Thoreau, after a long review of a scientific study of the natural history of Massachusetts, to conclude:

> The true man of science will know nature better by his finer organization; he will smell, taste, see, hear, feel better than other men. His will be a deeper and finer experience. We do not learn by inference and deduction, and the application of mathematics to philosophy, but by direct intercourse and sympathy. It is with science as with ethics,—we cannot know truth by contrivance and method; the Baconian is as false as any other, and with all the helps of machinery and the arts, the most scientific will still be the healthiest and friendliest man, and possess a more perfect Indian wisdom.

Timeless Hopis

Benjamin Whorf, in *Language, Thought and Reality,* labors to correct a cultural egotism similar to that criticized by Lévi-Strauss. In one of his discussions of the Hopi language, Mr. Whorf says:

> After long and careful study and analysis, the Hopi language is seen to contain no words, grammatical forms, constructions or expressions that refer directly to what we call "time," or to past, present, or future, or to enduring or lasting, or to motion as kinematic rather than dynamic (i.e. as a continuous translation in space and time rather than as an exhibition of dynamic effort in a certain process), or that even refer to space in such a way as to exclude that element of extension or existence that we call "time," and so by implication leave a residue that could be referred to as "time." Hence, the Hopi language contains no reference to "time," either explicit or implicit.

"Valid Description of the Universe"

> At the same time, the Hopi language is capable of accounting for and describing correctly, in a pragmatic or operational sense, all observable phenomena of the universe. Hence, I find it gratuitous to assume that Hopi thinking contains any such notion as the supposed intuitively felt flowing of "time," or that the intuition of a Hopi gives him this as one of its data. Just as it is possible to have any number of geometries other than the Euclidean which give an equally perfect account of space configurations, so it is possible to have descriptions of the universe, all equally valid, that do not contain our familiar contrasts of time and space. The relativity viewpoint of modern physics is one such view, conceived in mathematical terms, and the Hopi Weltanschauung is another and quite different one, nonmathematical and linguistic.

"Three Clumsy Words"

One might think that the idea of the continuity of the ego, pursuing its cyclic progression in evolution along the lines indicated by exposition of the rounds and races, would lead in time to language reforms that might eventually acquire some of the subtleties Mr. Whorf found preserved in Hopi forms of expression! Meanwhile, the following from *The Secret Doctrine* seems appropriate to consider:

> . . . the Present, the Past, and the Future . . . in the realm of noumena have no abstract validity. . . . Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." (I, 43-44.)

Thoreau's Wisdom

Some reflections by Joseph Wood Krutch in the Spring *American Scholar* explore the implications of a statement made by Thoreau and recalled in an address by Charles Lindbergh. Thoreau said:

> The West of which I speak is but another name for the Wild, and what I had been preparing to say is, that in Wildness is the preservation of the World. Every tree sends its fibers forth in search of the Wild.

Mr. Krutch implies that Thoreau's meaning is not a recognition of nature as a complex of cosmic forces neither invented by man nor fully understood by him, but concerns the mysterious creativity demanded by the challenge of adventure, which binds the forms of nature together and can be shared consciously by man.

The Heroic Element

Citing as example Lindbergh's solo flight across the Atlantic, he says:

> . . . I feel quite positive that while the first landing on the moon will be long remembered, the names and personalities of the first men to make the landing will not.
>
> If I am right in that guess, it raises an interesting question

> to which I think the answer is rather simple. It is that a man and not a machine was most important when Lindbergh flew the ocean. And without subtracting anything from the credit due the extraordinary skill and daring of the three astronauts, it can hardly be denied that in their case the relative importance of any single human being or any trio of human beings was far less than that of science and technology. Lindbergh's flight attracted the admiration of the world because it was primarily an exhibition of human skill and of human resource, not something that depended upon advanced technology. He had an airplane, but it was an ordinary airplane of the sort to which people were already accustomed. His triumph was the triumph of a man, not the triumph of computers and a large group of nearly anonymous specialists, plus the vast sums of money that had created hundreds of instruments and machines for this special purpose. Lindbergh's flight made an appeal to the imagination so lasting that nearly fifty years later he never reveals his identity except when necessary and (as I can testify) is greeted by gasps when he is compelled to do so. But only human beings, not machines, can become heroes.

Truly, "Every tree [or every human being] sends its fibers forth in search of the Wild."

The Guilt Parade

An article by K. R. Minoque in the Spring *American Scholar* examines the generalizations of America's "national guilt" which have popular currency, involving offenses, however, for which no one, or hardly anyone, is prepared to take specific, individual responsibility. The discussion provides insight into what might be called the clever maneuverings of lower manas. To see clearly what is right or wrong, is one thing. But disentangling one from the other may be a tortuous undertaking. For example, the author comments: "A man who says: 'I reject as evil the society in which I live,' and who would under other circumstances be regarded merely as a vacuous fool, must, under the present fashions, be regarded as someone who has been seduced by easy technicalities." He continues:

> . . . while a posture of rejecting the entire social system sounds pretty thoroughgoing compared with the puny plaints of those who merely cry out against prejudice, superficiality and greed, it is in fact merely a failure to specify just what it is in the social system that is objectionable and therefore construed as entirely evil. It clearly cannot be the entire social system in all its details, for that would involve the person uttering the criticism in rejection of himself. On most occasions, this sort of sweeping

> criticism is uttered by superficial people engaged in cultivating sensations of self-righteousness; they feel, at one level or another, that *they* are to be excluded from the rejection, because they belong to the sensitive ones who have seen the evils of society. It is true, of course, that there are some people who will take the further step, and announce that they themselves are corrupt as the result of being products of a corrupt society. This is at least more logical, but it cannot quite be sustained; for even those who are prepared to say, with Alexander Harzen, "we are not the doctors, we are the disease," do clearly have some grip on the concept of health, and this must itself be one nonvicious consequence of the society in which they live.

Remedy for Passive Guilt

It is a curious form of "affluence" which can afford the admission of so much guilt, and only residual belief in the vicarious atonement could make possible the passivity which seems to follow such confessions. The philosophic recognition of the inevitability of "sin and fault" for incarnated beings engenders a very different sort of resolve, one which has nothing to do with "cultivating sensations of self-righteousness." The doctrines of Karma and Reincarnation are the only remedy for the pious defeatism described by this writer.

But which "Primer"?

This straw in the wind appeared in the *National Observer* for March 23:

> Get ready for karma. From the number of times the word is popping up, we seem to be in for a spell of it, and one may as well prepare by checking the philosophy primer or the encyclopedia to get at least a notion of what it's about.

There's nothing like going to the source, which unfortunately does not as yet "pop up," along with casual references to Karma.

More Admission of Fault

An article in the *New York Times* (Jan. 4) indicates that the tide of popular interest in ecology has penetrated theological circles. The National Council of Churches, the report relates, has established a committee to study the "theology of ecology." The article continues:

> Most work in the field begins with the recognition that despite the fundamental Biblical affirmation of the goodness of creation, Christian thought has entertained ideas that have, as Julian Hartt, a Yale theologian, put it last week, "legitimized man's total exploitation of his environment."

One such emphasis has been an excessive other-worldliness —a tendency to see God as totally transcendent, or outside the world, and the consequent assumption that Christianity is essentially concerned with man's fate in the next world rather than in this one.

Another is the rampant individualism that has characterized much of post-Reformation theology. For many Christians, salvation is simply a matter between the individual and God and has no necessary connection to his relationship either to other persons or to the world in which he finds himself.

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While some ecologically-minded theologians argue that "the salvation of an individual cannot be dissociated from that of all men and indeed—as St. Paul wrote in Romans 8—from that of nature itself," or as a Lutheran theologian recently declared, "Reason says that destroying clean air is impractical, faith ought to say it is blasphemous," others have seen the evils following the exploitation of nature as evidence of divine judgment. Manifestly, these opinions result from the pressure of current social thinking rather than from insight derived from any spiritual source. Yet the admissions involved, anticipated in charges by the historian, Lynn White, Jr., are nonetheless welcome.